

**THE SOCIETY OF SOCIAL INQUIRY.**

The Society of Social Inquiry is the name of an interesting organization recently formed by the students of Union Theological Seminary, at Richmond, Va., for the study of Social Service in its Christian aspects. As stated in the constitution, the object of the society is: "To encourage among its members a thorough study of, and zeal for, the promotion of Christian sociology in the South, and to collect and disseminate correct knowledge pertaining to the advancement of the kingdom of God through a betterment of social conditions."

The organization has as its officers a president, a corresponding secretary and a recording secretary and treasurer. For the present year these officers are held respectively by R. C. Long, E. T. Thompson and J. A. Vache. The constitution provides for a field organization later, this organization to have its own officers and to keep in touch with the local organization through the local corresponding secretary. In this way and otherwise the society plans to keep in touch with what is going on in the South, and to be prepared to give out helpful information as to ideas and methods in Christian social service.

The society meets for an hour on the second and fourth Thursday night of the month. The program for the spring includes the discussion of the following subjects: "Amusements and Recreation," "Conditions Among the Colored People," "Home Mission," "The Institutional Church," "The Social Problems of the Country Churches," "Charities," "The Attitude of the Working People Toward the Church," "The Attitude of the Church Toward the Working People." The entire program for each evening is in the hands of the one man to whom the subject has been assigned. The usual method of procedure is to read a paper on the subject for the first half of the time, and then to open the meeting for discussion, each member contributing his quota of knowledge to the subject. The papers read, together with what other information has been collected, are filed by the secretary for permanent use.

After adopting a constitution and by-laws the first meeting was given to the compilation of a Bibliography, on the general field with which the society is to deal. Nothing can be of more value than getting the right point of view in this matter, and it was hard to determine just which are the most helpful books. Out of a list of fifty or more the following are recommended: "The Next Great Awakening," by Josiah Strong; "The Social Task of Christianity," by S. Z. Batten; "Christianity and the Social Crisis," by Rauschenbusch; "Christianizing the Social Order," by Rauschenbusch; "The Church and Social Reforms," by J. R. Howerton; "The Peril and Preservation of the Home," by Jacob Riis; "Christ in the Social Order," by W. M. Clow; "The Workingman and the Social Problem," by Charles Stelze; "Sin and Society," by E. A. Ross; "Moral Sanitation," by E. R. Groves; "A Year Book of the Church and Social Service," by H. F. Ward; "Christianizing Community Life," by Ward and Edwards. The society will be glad to furnish other information to those who desire it.

**THE DEPLETING OF OUR CHINA MISSION FORCE BY DEATH.**

By Rev. P. F. Price, D. D.  
In 1916.

Eight of our China missionaries have been called away within the past nine months, most of them in the prime and vigor of their missionary service. In 1916 there was, first, Miss Elizabeth Fleming, of Soochow,

who for twenty-three years had not taken a furlough, and who was gathered to her rest at the ripe age of seventy-seven; then young Dr. Miller, of Tsingkiangpu, whose sudden death cut short a career full of promise; Mrs. Lacy L. Little, of Kiangyin, the rare and tireless worker; Rev. George Hudson, formerly of Hangchow, later of Montreat, now of the New Jerusalem, who showed to the whole Church how a Christian could suffer and still be strong; and Mrs. Thomas L. Harnsberger, of Taichow, whose gentle ministry of four years will not be forgotten, and whose going leaves a small station bereft of all lady workers but one, and she newly arrived on the field.

In 1917.

Of all these who were thus taken away, only Miss Fleming had reached the age limit of the psalmist. The others, humanly speaking, had the hope of many years of service. These losses would seem to be affliction enough for a few short months, but now in the beginning of 1917 the harvester Death has been more busily at work than ever before. Three strong men, each of them doing full work, have been called unexpectedly from the service below to the service above.

Rev. Mark B. Grier.

The news has reached us of the passing away of Mr. Grier during the early days of the new year, January 6. He had begun his missionary service in China in 1892. He was first at Suchien. Later he was one of the principal men upon whom devolved the work of opening Hsuehowfu, which is now one of our largest and most hopeful stations. In a report made to the Mission in 1895, Mr. Grier wrote: "In the absence of the other members of the station, the summer has been spent alone. During the year from September, 1894, to August, 1895, I have treated 1,282 patients, of whom 670 were returned cases. Entrance fees, \$7,415 cash; books and tracts distributed, 1,000. For these opportunities of service, for a measure of encouragement, for protection during these troublous times, and for continued health, I would express gratitude to God." Mr. Grier did medical work in his earlier days as a layman and as an adjunct to his evangelistic labors. He was peculiarly fortunate, as was the Mission, in the advent of Mrs. Grier, who was an M. D. in 1896, and who has been carrying on important medical work during the years of their married life, while Mr. Grier continued in evangelistic and later in school work. He was a good preacher, a wise leader, a sweet-spirited fellow-laborer, and a tireless worker in the upbuilding of the Church of God in China.

Rev. Robert A. Haden.

After Mr. Haden's arrival in China in 1891, he was assigned to the station at Wusih. Later he and Mr. Little opened a new and now prosperous station at Kiangyin. Mr. Haden was a many-sided man. He could run a motor boat, translate a book, preach the gospel and relieve the sick. Speaking of the latter phase of his work, he wrote in 1895: "On May 20 I returned from Wusih (to Kiangyin). From that date the place was crowded from early morning to in many cases late at night. Every effort was made to instruct these as best we could. Soon after my arrival it became known that I distributed medicines, and day by day the work grew on me until the climax was reached, when one day I treated 100 patients, pulling 57 teeth and performing four minor surgical operations. I should add that repairs were going on and there was necessarily an undesirable amount of confusion. To all of these as much instruction was given as pos-

# No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of ROYAL Baking Powder, about a teaspoon, in place of each egg omitted.

**EGGLESS, MILKLESS, BUTTERLESS CAKE**

1 cup brown sugar	1 teaspoon nutmeg
1½ cups water	1 teaspoon cinnamon
1 cup seeded raisins	¾ teaspoon salt
2 ounces citron	2 cups flour
½ cup shortening	5 teaspoons Royal Baking Powder

The old method (fruit cake) called for 2 eggs

**DIRECTIONS**—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients, mailed free. Address Royal Baking Powder Co., 135 William Street, New York.

# ROYAL BAKING POWDER

Made from Cream of Tartar, derived from grapes, adds none but healthful qualities to the food.

No Alum

No Phosphate

sible and a gospel with accompanying tracts was presented to each patient. I treated 700 patients in something less than a month at Kiangyin, and during the year distributed 1,300 tracts and portions. Of these 1,000 portions were distributed to the soldiers. For the year I report 22,000 portions and tracts distributed." Mr. Haden traveled a great deal in the country around Kiangyin, living close to the Chinese, eating in their homes, and sometimes sleeping in their beds. A few years ago he was transferred to North Soochow station, and he labored in the outlying country there. He had not seen his family, who are in Switzerland, for six years. Mrs. Haden is a German lady (though with Ally sympathies), and the children were being educated in Europe. They were looking forward eagerly to the arrival of husband and father after this long separation, when, within a few days of home, the steamer on which he traveled, the Athos, was torpedoed in the Mediterranean, not far from where Paul met his shipwreck, and Mr. Haden lost his life while trying to save the lives of others.

Rev. John W. Davis, D. D.

Dr. Davis was the oldest missionary in service and the second in age in the Southern Presbyterian Church. In his death a mighty man of valor has fallen. He was born July 25, 1849. He was a student of Davidson College and of the University of Virginia, and later of Union Theological Seminary. He was a man of keen mind and scholarly habits. I recall his telling only a few years since of a visit to a Roman Catholic library, where he saw a number of books in Latin, which he evidently read with ease and relish. He came to Soochow in 1873, and most of his missionary life was spent in that city. He was, however, called to Columbia Seminary to act as professor for two years during his furlough in the home land, and for several years he was professor of Theology and Homiletics in the Nanking Theological Seminary, and he did much towards building up this institution. He was a strong defender

of the faith and an indefatigable worker, and, though a man of the most intense convictions, yet charitable and self-restrained in his attitude towards those who differed from him. The testimonies to his work and to his worth by members of different missions at his funeral in Soochow bore striking witness to the deep place he has won in the esteem and affections of those for whom and among whom he has labored during all these years. He rarely allowed himself a real rest. A writer in one of the Shanghai papers spoke rightly of him when he said that Dr. Davis did not allow himself to waste one single minute. He had at the time of his death been in China fifteen years without a furlough. Dr. Davis was a strong preacher, a lucid teacher, an able expounder of the word of God, and a wise executive, careful in every detail. His last public act was preaching in his street chapel in Soochow on a cold, raw night the night before he was taken ill. The books that he made, the foundations that he laid in the Elizabeth Blake Hospital in Soochow and in the Theological Seminary at Nanking, the impress that he made by his teaching and by his preaching, and the memory of his well rounded character, are the abiding monuments of one of the strongest men that the Southern Presbyterian Church has ever sent out to the mission field. It was a pleasantry between Dr. Davis and the writer that he once told me when I first reached China that he hoped to live to be a hundred years old. It seemed as if his hope might be fulfilled. He was a man of clean and active habits, and did as much work at 68 as others do at 30. He was not taken through failing powers, but by an attack of pneumonia. It was clearly the hand of God who thus calls away His workers, but who will somehow carry on His work.

Who Will Answer?

Of the missionaries whom the Church has sent to the China field, twenty-nine had up to May, 1916, passed away. Including the eight